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showed John the things that he describes, a very wide function. In the third essay, "Four Cardinals of Introduction," he holds that John in 1:5-8 gives the cardinal points of the theology of the Apocalypse. In the last third of the book we have two essays and an appendix. The first essay is on "Apocalypse and the Apocalypse;" the second, unfinished, is entitled "A Grammar of Ungrammar," and the appendix deals with the Nero legend.

There is no space for a critical estimate of these essays. However, the chief worth of the volume lies, not in these, but in its literary arrangement of the text.

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DIE ALTTESTAMENTLICHEN CITATE UND REMINISCENZEN IM NEUEN TESTAMENTE. VON DR. PHIL. EUGEN HÜHN, Pfarrer in Heilingen bei Orlamünde. Tübingen, Freiburg i. B. und Leipzig: Verlag von J. C. B. Mohr (Paul Siebeck), 1900. Pp. xi + 300. M. 6 (unbound).

WORKS on quotations in the New Testament have hitherto confined themselves more or less strictly to cases of obvious adoption or modification. The present volume, which forms Part II of the author's *Die messianischen Weissagungen*, has a wider scope—it is an attempt to collect all Old Testament passages that illustrate New Testament expressions and ideas. Messianic citations (with and without formula of quotation) and reminiscences are printed at the top of the page, non-messianic below. The principal parallels in the Apocrypha are added, and occasionally extra-biblical sources. Completeness of Old Testament citations, but not of reminiscences, is attempted. The Greek texts of Westcott and Hort and of Swete are used, but passages are rarely written out—the reader is supposed to have his texts before him. There is no systematic criticism of the Hebrew and Greek texts, though there are many excellent remarks. The general results are as follows: There is an estimate of the number of citations and reminiscences from the Old Testament and from extra-canonical works, Jewish and non-Jewish, together with a full list of formulas of quotation; it is reckoned that messianic citations are taken most frequently from Psalms and Isaiah, then from the Pentateuch and the prophets, non-messianic from Deuteronomy and Exodus; it is held that both the Hebrew and the Greek of the Old Testament are followed, but that it cannot be maintained that any New Testament author knew

only the Hebrew original; the meaning of the Hebrew is frequently not given correctly (the Greek having been relied on), and there is allegorizing; Jesus, according to the evangelists, refers, at most, six Old Testament passages to himself; the New Testament citations, though not always exegetically correct, are none the less religiously valuable.

Dr. Hühn has collected a vast amount of interesting and useful material, much of it raw material, not interpreted by him, but ready for the interpreter. As he uses the term "messianic" in a very wide sense, taking it to include all references to Jesus and his time, and to the Christian community or the final dispensation, many of his citations are of doubtful relevancy. Nor is it surprising that his "reminiscences" are often vague. On the other hand, some of his omissions are strange—one would expect a remark on the difference between Matt. 12:39 f. and Luke 11:29 f., and, in the note on John 1:1, a reference to Philo. But Dr. Hühn's purpose is to give not so much a criticism as a compilation, and this he has done so well that his volume will be of great service to biblical students.

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ANCIENNES LITTÉRATURES CHRÉTIENNES. II: LA LITTÉRATURE SYRIAQUE. Par RUBENS DUVAL. Paris: Librairie Victor Lecoffre, 1899. Pp. xv + 426. Fr. 3.50. Corrections et additions à la première édition, 1900. Pp. 34. Fr. 0.30. Deuxième édition, 1900. Pp. xvi + 444. Fr. 3.50.

THE rapid sale of this book, of which a second edition was called for in the year following the appearance of the first, and forestalled our review of the first edition, is one of the gratifying signs that Syriac literature is winning, little by little, the more prominent place which it deserves wherever theology is studied in a scientific way. There is scarcely a branch of theological studies which will not be the gainer by a knowledge of Syriac and the Syriac literature: the Bible (Old and New Testaments), patristics, church history, liturgics, and so on. The Syriac literature is so exclusively Christian that perhaps only one piece of pagan origin has come down to us in this language; but this is a very interesting one—the letter of Mara bar Serapion to his son. It was published by Cureton forty-five years ago; yet it has only lately been thoroughly studied, viz., by Friedrich Schulthess, in the *Zeitschrift der Deutsch-Morgenländischen Gesellschaft* (1897, Bd. 51, p. 249).